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# ADVOCATE OF PEACE.

No. VIII.

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SEPTEMBER, 1838.

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## ENCOURAGEMENTS FOR WRITERS AND SPEAKERS TO ENGAGE IN THE CAUSE OF PEACE.

WHY are there so few writers and speakers in favor of permanent and universal peace? It is not because there are no eloquent men who feel that such a consummation is devoutly to be wished, but because the world is deluded with a notion of its impracticability. *Are there not, however, great encouragements for those who have a pen to wield, or a voice to speak, to employ them in this cause?*

A mere *possibility* of securing an end so noble in conception, and so full of certain and immeasurable benefit, should itself be a powerful incitement. But there is reason to believe, that the attempt, resolutely and patiently made, would succeed. The Christian world has been a great slaughter-field; but the analogy of its progress in other respects, for a century, proves that it needs only men of perseverance, broad views, and expanded benevolence, to make it, in half that time, a beautiful garden, bearing abundantly the fruits of peace. What erroneous sentiment relative to peace cannot be corrected? What selfish passions,—the spring of war,—cannot be turned into peaceful channels? Because the labor of removing deep-rooted prejudices and inveterate passions in favor of war is so great, writers may indolently say, “We can do nothing more than lament its greatness;” but is it not unmanly to be disheartened by its greatness, since the blessed consequences of its achievement are greater still?

The work *is* arduous. It requires wisdom, and labor, and self-denial. But to a noble mind, the arduousness of such an

enterprise is a reason, not for reluctance, but for eagerness, to engage in it. Here, as elsewhere, success will be in proportion to effort.

Another encouragement is the *success of past efforts*. Few have been the organized efforts so to correct the public mind as to lead it to aim at permanent peace; yet these have had their share in producing the pacific state of the world. The noiseless reports and essays on peace have awakened some of the learned and powerful to inquiry. The endeavor to lead nations to refer their disputes to an umpire, instead of the sword, secures attention. What, but the progress of pacific views, has for years held back the principal nations of Europe, with millions of men in arms, from ravage and blood? From the past we may infer, that, could a few master spirits infuse into the literature of Europe and America, "in thoughts that breathe, and words that burn," a love of peace, and a detestation of war, the mass of mind would be controlled, jealousy allayed, and armies disbanded. When the truth, that war, the

"Mad game the world so loves to play,"

in which kings are gainers, and their subjects losers, can by the voice and pen be wrought into the daily sentiments of the reading part of the world, the remainder will not be duped to play it longer.

Already have the few writers on peace convinced some, that there is higher honor than that of arms, and that the real heroes and benefactors of the world are those whose benevolent hearts and powerful intellects have achieved moral, bloodless revolutions, to elevate and bless the race. They have succeeded in gaining the public mind, in proportion to their zeal and clearness in presenting truth; and no reason exists why zeal, and argument, and facts, should not continue to prevail. Our cause, once almost universally deemed chimerical, now commands respect from wise men. What may we not expect, when greater efforts are made, in more propitious circumstances, and by greater numbers? Will not the public conscience yield to written and living eloquence, and be moulded by those who will vigorously attempt to do it?

*The success of other moral enterprises* is an encouragement. The trade in slaves was once as honorable as is now that of war. For centuries, had African villages been burnt, the endearing ties of kindred rent asunder, and millions chained in the slave-ship to perish, to be cast into the deep, or forced to

drag out a miserable and hopeless bondage. Prejudice, passion and avarice are not more strongly arrayed against the abolition of war, than they were against that of the slave-trade. But this, with God's blessing, was argued down by the voices and pens of the Wilberforces and Clarksons; noble men! though at first called fanatics.

It was more improbable that the doctrines of temperance would succeed, than that those of peace will. The objection now urged against the latter,—“it is impracticable,”—was urged against the former. Luther had to contend, not only with “Mammon himself, and all his hosts,”—him, who, “as God, sitteth in the temple of God, showing himself that he is God,”—and an army of ignorant, selfish, and servile priests, but with the wickedness and blind superstition of nearly all the people of Europe besides. Was ever any thing more hopeless of retrieve, than that formidable array of evils and legalized crimes which had been accumulating for centuries? Yet, in the strength of conscious rectitude, he plied the weapons of Scripture truth, mighty to the pulling down of strong holds; and the foundations of many generations were broken up; the moral world trembled to its centre. Let no man, then, deem such a revolution in the public mind, as will secure the peace of the world, impossible. In such an enterprise, the astute pen and the ardent tongue cannot fail of great results.

The next encouragement is found in *the many influences, civil, literary, and commercial*, coöperating incidentally with direct efforts for peace. Nations are learning, that to afford commercial advantages to others may procure equal or greater advantages in return, and yet all parties be gainers. Commerce is throwing many a cord of mutual interest around the nations, to draw them together in perpetual amity. Behold, too, the progress of knowledge,—a pioneer and harbinger of peace. The discoveries in science, the application of machinery to the arts, the improvements in printing and navigation, and the greater diffusion of education, give assurance that the world is tending to a golden age.

The spirit of oppression is fleeing from the earth. The British nation rose in generous enthusiasm, and loudly declared to her king and Parliament, and to the world, that West India slavery should exist no longer. A like spirit is extending elsewhere. But, if slavery must flee, so must its concomitant and progenitor,—war.

To all these encouragements, add *the powerful and pre-*

*vailing influences of Christianity.* Indeed, it is from these that freedom is rousing up, like a giant refreshed with slumber. And from these, men associate for the purpose of drying up, one after another, the sources of crime and war. The subjects of the Prince of peace will never lie down to rest, till every tribe of man acknowledge his sceptre. They compass the world, in "taking the gauge and dimensions of misery," to alleviate it; in seeking out the sons of ignorance, to instruct them, and of crime, to reform them; and in throwing around the innocent a guard of friendly and voluntary restraint, to preserve them. Each triumph in every other department of Christian influence is making way for the final triumph of peace. Let then the pen of the ready writer, and the tongue of the eloquent orator, be put in speedy requisition.

But there remains an encouragement greater than all,—*the promise of God.* "In his days shall the righteous flourish, and abundance of peace." "They shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." "Of the increase of his government, and peace, there shall be no end."

Such promises are misused, if made any excuse for indolence, or feeble effort. They are no encouragement to any thing but activity and perseverance in appropriate labors for holiness and peace. One purpose of the prophecies is to encourage effort, and direct its application. Even were there no promises, your labor would not be lost. But behold here, ye scribes well instructed, the assurance from God himself of those peaceful days, which are the prayer of the saint below, and the song of angels above.

He who shall so write on this theme as to conciliate the prejudiced, convince the selfish and doubting, and reach the hearts of all, shall be read in the present and in the coming age. He will have that highest of terrestrial honor, the reverent gratitude of the good of all times; for he aided in stanching fountains which poured floods of weeping, and sorrow, and crime, and death, and desolation, over all the plains of this fair world.

And cannot men be made to understand their interest and their duty? Can they not be shown that, as Jefferson said, "war is entirely inefficient towards redressing wrong, and multiplies instead of indemnifying losses?" Cannot nations be taught the folly of being borne down, as most are, by their own

or their fathers' wars? Does it require uncommon rhetoric, to show that these losses and horrors fall on the many for the benefit of the few?

Who will harness himself for this peaceful combat? Its very difficulties, as well as its importance, and past success, invite you. The triumphs of other moral enterprises, once *more* hopeless than this, and the various genial, auxiliary influences of the civil and intellectual world, invite you. Science and education are awake; liberty is supplanting tyranny; Christianity is plying its hundred engines of benevolent and irresistible combination; and the sure promise and blessing of God await the obedient.

Teach the world that it is avarice, and revenge, and false honor, which in one hour fill half the dwellings in a land with the bitterest wailings. Analyze martial glory; expose the pompous array and deceitful glare of military and naval achievement. Ask if the fame of the general be not tarnished, yea, polluted even to abhorrence, with murder, and debauchery, and broken hearts of friends and foes,—with devastated fields and conflagrated cities. Lay hold on this gateway to death and hell, and aid to close it up for ever. E. G. H.

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#### TESTIMONY OF JEFFERSON AGAINST WAR.

THOMAS JEFFERSON, immortalized by the part he took in the establishment of our independence, both wrote and acted with great decision in favor of peace. His pacific sentiments, scattered through his writings, were exemplified in the policy which he pursued as a statesman, especially at the head of our government. I select only a few extracts.

"I stand in awe," he says in a letter to Sir John Sinclair, in 1798, "at the mighty conflict to which two great nations are advancing, and recoil with horror at the ferociousness of man. Will nations never devise a more rational umpire of differences than force? Are there no means of coercing injustice more gratifying to our nature than a waste of the blood of thousands, and of the labor of millions, of our fellow-creatures?"

"We see numerous societies of men, the aboriginals of this country, living together without acknowledgment of either laws or magistracy. Yet they live in peace among themselves, and